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THE

RAGGED SCHOOL UNION MAGAZINE.

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ACKNOWLEDGMENTS.—The thanks of the Committee of the Ragged School Union are hereby presented to Mrs. Reade for her usual monthly parcel of new clothing; to Miss H. Riddell for parcel of odd papers, &c.; to E. Trimmer, Esq., for a parcel of left-off clothing; and to Anonymous for a quantity of Old Bibles.

COMMUNICATIONS RECEIVED WITH THANKS.—R. B.; Mr. J. Groom; Ella; Mr. W. Unitt; R. R. G.; Mr. J. H. Wade; G. J.; Mr. J Hodkinson; Mr. J. Ashworth.

To Managers and Superintendents of Ragged Schools.

Honest, Truthful Lads, from 14 to 17 years of age,

ABLE TO READ AND WRITE A LITTLE,

CAN OBTAIN EMPLOYMENT AT ONCE

IN THE CITY MESSENGER BRIGADE.

Gentlemen connected with Ragged Schools, and interested in the welfare of special cases coming under the above description, will please desire the Lads to call with one or both parents any evening between 8 and 9 o'clock, at Hope Place Mission Schools, World's End, Bull Lane, Stepney.

Enquiry should be made for Mr. J. Hawkins, the Inspector of City Messenger Brigade.

J. E. EAREE,

BREAKFAST AND TEA CONTRACTOR

127, HACKNEY ROAD, NEAR SHOREDITCH CHURCH.

J. E. E. respectfully begs to inform the Clergy, Superintendents of Schools, and others who are in the practice of commemorating their Anniversaries, &c., by Public Breakfasts and Tea Meetings, that he has every requisite for such occasions, comprising Tables, Coppers, and China to any extent, in a superior style, at extremely moderate charges.

J. E. E. tenders his sincere thanks to those ladies and gentlemen who have hitherto favoured him with their kind patronage, and hopes by strict attention to ensure a continuance of the same; he also begs most respectfully to solicit the favour of their recommendation.

Rout Seats on Reasonable Terms. Vans, and every requisite for Excursion Parties, with the entire Management, taken by Contract.

COMMUNICATIONS BY POST IMMEDIATELY ATTENDED TO.

References are kindly permitted to be made to the Secretaries of the Ragged School Union and the Temperance League.

Friendless and Fallen.

London Female Preventive and Reformatory Institution.

Notwithstanding the great increase in the cost of all household necessaries, coals, &c., the Committee did not restrict their operations in any way during 1873.

SUMMARY.

To Open-all-Night Refuge, 891 admitted in 1873.
To Preventive Homes, 112 ditto.
To Reformatory Homes, 304 ditto.
Income, 1872, £5,924; income, 1873, £5,614; decrease, 1873, £310.
Increased expenses of Homes in 1873, £232.
£12 10s. (Donation of) will sustain all the Homes one day.

Reader, Messrs. Bosanquet, Salt, & Co., Bankers, 73, Lombard Street, E.C., and Francis Nicholls, Esq. (of the Committee), 14, Old Jewry Chambers, E.C., will thankfully receive CONTRIBUTIONS; or

EDWARD W. THOMAS, Secretary,
200, Euston Road, N.W.

HERTFORD RAGGED SCHOOL
AND
CHILDREN'S MISSION.

The building at present used has become altogether inadequate to the requirements of the Mission, and the Committee are desirous of enlarging it. Part of the required sum, viz., £100, has been subscribed, but the Committee cannot proceed to the work, as they are resolved not to contract future anxiety by incurring a debt; they therefore earnestly and respectfully solicit Donations for the above-named object, which will be thankfully received and acknowledged by the Hon. Sec., George Armatage, Bank, Hertford.

PUBLIC-HOUSES WITHOUT THE DRINK.

A STRIKING illustration of Shakspeare's comment on the "engineer who is hoist with his own petard," is contained in Holy Writ. There we read of one of the most illustrious of David's warriors, Benaiah (2 Sam. xxiii. 20), that "he plucked the spear out of an Egyptian's hands, and *slew him with* his own spear."

Akin to this is the attempt now making in London and elsewhere to beat the publican with his own weapons. This is done by opening temperance public-houses; in other words, *real* "victuallers'" parlours, but without alcoholic drinks. The Committees of the Ragged Schools in Willow Walk, Curtain Road, and Hope Place, Stepney, have tried this experiment with such signal success, especially in the case of the "Edinburgh Castle," as to suggest that this, the "missing link" between the labourer and the Ragged School, should be connected with all our larger institutions.

When we remember how much of the poverty, crime, and misery of London is caused by the abuse of stimulants, and how Ragged Schools are crowded with the children of drunkards, we may well wish well to any experiment which, whilst it ministers to the natural love of society, does so without leading to any physical or moral evil.

That the recent large increase in the wages of the labouring class has done little permanent good, is a painful fact. For not the Savings Bank, or the Provident Fund, but the Gin Palace has absorbed the bulk of the money so earned. Hence the *Spectator* summarises the life of the labouring man in these stinging words:—"It is rounded by drink; drink at 'footings;' drink at sick clubs; drink at morning, noon, and night; for many drink half of their earnings, and others more." The Rev. H. Tarrant, of Leeds, who is well acquainted with the homes and habits of the labouring class, states that, while the amount spent on cotton goods in this country is only 4s. 7¼d. per head, the sum wasted in strong drink is no less than £3 16s. 7½d., man, woman, and child. It is painful facts like these which caused the late Chancellor of the Exchequer, Mr. R. Lowe, M.P., sarcastically to say, "These are the patriots who drink England out of its financial difficulties."

From a recent return to the House of Commons we may infer that increased wages really implies more drunkenness. Thus, in the first three quarters of the year 1873, the quantity of home-made spirits on which duty was paid for consumption in the United Kingdom as beverage, reached 20,254,220 gallons, being an increase of no less than 1,394,509 gallons over the corresponding period of 1872. The return for 1873 shows 11,029,728 gallons in England, being an increase of 920,687 gallons over 1872; 4,708,680 gallons for Scotland, an increase of 213,909 gallons; and 4,515,812 gallons for Ireland, an increase of 259,913 gallons. The return of foreign spirits imported in the first three quarters of 1873 shows 7,171,592 proof gallons entered for consumption in the United Kingdom, an increase of 974,109 gallons over the importations of 1872.

With such an increase in the use of alcoholic drinks, we cannot be surprised to learn that at the recent conference at Mildmay Park the following requests for prayer were forwarded:—"For one *who appears to be a Christian, but is constantly under the influence of drink.*" "A *clergyman*, who has fallen into intemperate habits." "For a young husband and father, much addicted to drink and other vices." "A mother asks prayer for her only son's conversion; he has grievously fallen through strong drink." "By a sister for her brother, whose worldly as well as eternal prospects are being ruined through habits of intemperance." "For one who has entirely yielded himself up to habits of intemperance, which now sever him from his wife and family."

Happily, efforts to curb this national vice are not wanting. The most successful plan yet devised to crush this growing evil—recognised, alas! in all parts of the world as the typical vice of Englishmen—is known under the title of the "British Workmen." Two of these are situate in Motley Street, Shoreditch, and Holywell Mount; and are worked as part of the agencies of the Ragged Schools planted there. They are doing a good work, and have already reclaimed many drunkards.

But the most successful Public-house without the drink is that established at Shrewsbury by Mr. Wightman, author of the popular work, "Haste to the Rescue." It is thus described in the "Leisure Hour:"—"It was intended that this public-house should be a place where well-cooked food of the best quality should be constantly on sale at the lowest prices; "where instruction of the heart and head, and recreation should go hand in hand; where nothing

debasing or demoralising should be countenanced; and where holy and elevating influences should be encouraged and strengthened." This design has been fully carried out under Mrs. Wightman's superintendence; and she has made the institution self-supporting. It is furnished with a refreshment-room, a reading-room, a library, a lecture-hall, baths and lavatory, and rooms for public and business meetings; a sick fund and provident club, mothers' meetings, Bible classes, and even a *ragged school* (established by the younger members), are carried on there. Quarterly tea parties, annual railway trips, picnics, juvenile treats, winter lectures, social evenings, &c., maintain in all a lively interest. In the refreshment-room are to be seen men attending the Corn Exchange, cattle markets, and fairs; market-women; young men in lodgings in the town, who are engaged in houses of business; the steady men belonging to the militia, when attending drill; and the ordinary mechanic and labourer. Many a drunkard has been reclaimed, many a home made happy, by these influences."

This sketch shows that the "British Workman" is to the labouring class what the Literary Institution is to the middle-class young man, or what the club is for those of a higher social station. Social intercourse is a law of man's nature; and if Christian men do not strive to meet its requirements, can we wonder that men alien from God should minister to this social want for their own special profit? We should, then, imitate Benaiah and pluck *this* spear out of the hand of the high priests of Bacchus, and guide the love of social intercourse into wiser and nobler channels.

But another scheme has just been launched for providing labourers' club-rooms. It is known by the title of "The People's Café Company." Its objects were described at a recent meeting at Sion College by Lord Shaftesbury. He "dwelt upon the claims of the hard-working poor to be assisted in this direction by those who were better off than themselves; but, at the same time, he made it distinctly intelligible that the company relied entirely for success upon its claims as a commercial speculation. That it would be attended with such success he had no doubt whatever after the experience of the Shaftesbury Park Estate, Sir Sydney Waterlow's Industrial Dwellings, and the model lodging-houses for the poor; while he was quite as much convinced it would produce the same corresponding effect in improving the management and accommo-

dations of similar businesses. Coffee-shops and public-houses, like the ordinary dwellings and lodgings of the poor, would have to raise their standard of excellence to enable them to compete with the company's café's. There was no need to go as far as Glasgow or Liverpool for illustrations, because the experiment was now in operation at Limehouse, where the Edinburgh Castle Café, with its 400 or 500 constant customers, had proved a social and commercial success. The place, in fact, was paying handsomely, and he said, Let the experiment be tried upon a larger scale; if it failed, the failure would be in a just and holy cause: if it succeeded, as he firmly believed it must, it would go far to establish the honour and happiness of the industrial classes upon the basis of morality and temperance. It was not intended to undertake the working of the cafés themselves, but simply to build or lease, and adapt and sublet the premises to responsible tenants, who, under proper reservations, should be entitled to the whole of the trade profits."

The directors of the People's Café Company propose to raise a capital of £100,000; shares to the amount, we believe, of £10,000 have already been taken.

Whether this novel plan succeed or not we can but wish well to every scheme to induce our labourers to lead worthier lives. Housed as are the bulk of our poorer brethren, deep physical depression is caused to the system by the vitiated air they breathe, so that we can scarcely wonder that they seek for refreshment in gorgeous gin palaces, where all is light, airy, and cheerful. We doubt not that such physical depression is one great cause of the abuse of stimulants; especially as the poorer coffee-houses are as dirty and as dismal as their homes. The single rooms, too, in which they live and sleep, are usually, from cooking and washing, in a muddle, so that they are glad to escape, especially in winter, to a comfortable room with its bright fire, and its merry, if not always wise, conversation.

Of this, then, we are sure, that if the promoters of the People's Café Company should succeed in their praiseworthy undertaking, Ragged School teachers will not have so often to echo the words of a recent Report to the Houses of Convocation, "Intemperance is the greatest retarding cause in religious progress!"

UNIVERSAL CONCERT OF PRAYER FOR SUNDAY SCHOOLS.

THE Committee of the Sunday School Union have, for the third time, proposed a universal concert of prayer for Sunday Schools. Last October the Ragged Schools of London, at the desire of the central Society, gladly united in this universal intercession, as we have no doubt they will this year.

How many scholars there are in Ragged Schools at home and abroad we have no means of ascertaining, but they cannot possibly fall short of 100,000. In London alone about 30,000 are being trained for Heaven. Hence all must feel how important it is to besiege the throne of grace for the general outpouring of that Spirit without which, however improved may be morals and manners, there can be no subjection to Jesus.

That our teachers recognise their spiritual helplessness is proved by the fact that 86 Ragged Schools hold Prayer Meetings every Lord's day, and not a few also on week evenings. These attract about 2,500 teachers and scholars. Scholars' Prayer Meetings, too, are not infrequent—some conducted solely by themselves; others in connection with some valued teacher.

We are sure, then, that every Ragged School will eagerly comply with this invitation to universal prayer, especially as it will so broaden out their views as to give them deep interest, not only in their own corner of the vineyard, but in the general work of evangelising the young. The following are the arrangements proposed for Sunday, October 25th, and the following day:—

1. That on Lord's-day morning, October 25, between seven and eight, all teachers should engage in private prayer for God's blessing on their labours; that the opening engagements of the morning school be preceded by the teachers meeting together for prayer; that in the afternoon the ordinary routine of each school should be varied by the children being gathered for devotional exercises, interspersed with appropriate addresses (to this meeting the parents of the scholars might be invited); that at some time during the evening the teachers should meet to implore Divine help and guidance.

2. That on Monday morning, October 26, between seven and eight, all teachers should again bring their scholars in prayer before God; that in the course of the day the female teachers of each school should hold a meeting for prayer; that in the evening each church should be invited to hold a special Prayer Meeting, at which the welfare of the Sunday School should form the theme of the prayers and addresses.

3. It is hoped that Christian ministers, teachers, and others, in all parts of the world, will unite their supplications at these times.

4. Appropriate topics for supplication and intercession will present themselves to all. Above everything, the prayers should be for a special outpouring of the Holy Spirit, imparting to the teachers heavenly wisdom, to the scholars docility and seriousness; enkindling the deeper interest of the churches in the work, and leading, as the happy result, to a large ingathering of the young into the fold of Christ.

By this means we may hope that the wave of Scottish revival may, by God's grace, reach England and other places not yet spiritually aroused, and that thousands of young hearts will be won for Jesus. For spiritual success has never hinged so much on persevering labour as on earnest intercession; seeing that the Divine promise is not,—Work and ye shall succeed, but "Ask and ye *shall* receive, that your joy may be full."

EAST GREENWICH RAGGED SCHOOL.

Bear Lane, wherein the East Greenwich Ragged School is planted, is not an enticing thoroughfare, though it is just the sort of spot in which one would expect to find a Ragged School. The lane has somewhat of a ragged appearance, and the residents pause to stare at any well-dressed person. It is curious to note how closely this dilapidated, ill-paved thoroughfare elbows the stately Greenwich Park, the historical Greenwich College, and aristocratic Blackheath—forming a sort of dirty fringe to a rich garment. Greenwich rose and flourished under the dominion of sailors, who, when they moved away, left behind them the unmistakable traces of their social rule and occupations. For Bear Lane, with its pot-houses, is one of the many streets which enjoyed a large share of popularity under the aforesaid dominion.

The entrance to the school in Bear Lane is of the most unpretending character. The school is, as it were, stowed away behind some small old-fashioned cottages, the rooms of which have been utilised as sleeping-places for destitute boys; and where gardens were formerly attached was the ground used for the erection of the school. Some persons might, indeed, take exception to the name of "Ragged," associated as it is with the first Ragged School established in Field Lane, and where the scholars were, for the most part, shoeless, shirtless, and hatless, and whose naked bodies were only half hidden by

the soiled, tattered rags fastened thereon with wooden skewers, strings, pins, or wire. The East Greenwich Ragged School possesses nothing in common with this, for when we visited the school, of the 270 children, or thereabouts, we saw no child shoeless or shirtless; all appeared to be fairly clothed and shod, considering that they are the children of very poor parents. But this was the secret: the clothing given to 290 scholars at Christmas by ladies, mainly contributed to their un-ragged aspect. Nor is this all that is done for their social and physical weal; for those children whose parents are too poor to feed them well receive a meal three times a week during the winter months.

This institution includes a Sunday, a mixed Day and a Boys' Night School, a Childrens' Church, a Clothing and Blanket Club, a Sick Poor Fund, and a small Refuge for really destitute boys.

Like the excellent Ragged School planted in Bridge Street, West Greenwich, the Day School has passed H. M.'s Inspector as well as the Inspector of the School Board, and so counts as "Efficient" in the School Board list. When it is stated that of 190 examined this year by the School Agent of the Ragged School Union, 100 passed in reading, 168 in writing and dictation, and nearly 100 in the higher branches of arithmetic, it will be seen that this Day School need not fear comparison with elementary schools of greater pretensions. Since the Day School was opened in 1869, 5,312 scholars have been admitted, of whom 2,803 were boys. They have been taught by the same master for twenty-five years.

The master's well-kept "Log Book" contains many curious anecdotes of good done, and unexpectedly revealed. But we were most struck with the way in which the perambulator used by a cripple boy was purchased—namely, by 100 of the scholars voluntarily making a collection of tradesmen and other friends of this school. It is not often that a boy comes to a Ragged School in his own carriage!

The Boys' Night School includes many mudlarks, boys occupied on the river, or who pass their time in loafing about the water-side. Ragged, dirty, shoeless as are the bulk, no lads are better conducted; and their whole behaviour fully proves that, when our secular Night Schools are conducted in a spirit of Christian sympathy, they have not lost their ancient power of attraction to those waifs and strays who cry shame on our boasted civilisation.

It may be intimated that, in order to prevent a kind of hydrophobia which is common to the destitute classes, and to show them that, next to a clean heart, a clean person is most desirable, a large lavatory is attached to the schoolroom, which is very popular.

The schoolroom has been used on Sunday evenings for Special

Children's Services, and these have been carried on throughout the year, with an attendance ranging from 100 to 170, the average being about 80. The service consists of short scriptural addresses, hymns, and prayers, and it is believed they have both interested and benefited the young of the neighbourhood, who would otherwise have been in the streets, or about the doors of the various places of worship, to the disturbance of the congregations.

The Refuge for Destitute Boys has continued to work satisfactorily. It is, of course, only an adjunct to the school, and is limited by space and possibility of management under present arrangements to a small number; but even under these circumstances it has done much good, by affording a helping hand to many a poor lad at a critical moment. Though only five or six boys can be in the house at once, about 150 boys have passed through the Refuge since its establishment. The five boys who have been in the Refuge during the past year have supported themselves by their labour in wood-chopping; and, as is seen by the accounts, they have contributed the sum of £13 16s. 9d. to the general funds. But the object is to help them into a better position as soon as possible, and two lads have, through the kind liberality of some ladies, been enabled to emigrate to Canada this year under the auspices of Miss Macpherson.

A Parents' Club, to encourage the poor to make small savings, is also held. Last year the number of depositors was 134, and the total amount deposited £31 13s. 5d. In addition, a Sick Provident Society has 35 members, and the amount paid during sickness and for medical attendance during the year has been £18 13s. 5d. The master of the school is secretary of the above clubs. Both practically teach the members how to help themselves.

The work was originated as a purely unsectarian effort for the social and spiritual good of the poorest children in Greenwich, at a time when they were much neglected. It has been continued in the same spirit for a quarter of century, and no "religious difficulty" has ever been experienced. The children of parents professing various creeds, or, in too many cases, *no* creed, have there learnt together the lessons of love taught by our blessed Saviour. Whilst, not the least of the benefits incident to this school, the meetings for promoting its interests have been occasions of brotherly intercourse and of united action by the ministers of the established and non-established churches of Greenwich. For they felt that, however much they might differ in non-essentials, they could cordially unite in striving to win the young for Jesus.

THE NEW TRAINING SHIP ARETHUSA.

Who has not heard of the training ship Chichester? It sprang out of a supper given at Queen's Street Ragged School in 1867 to the street arabs of London. Above 200 were attracted on that occasion, though hundreds more rejected the invitation, as they said that they thought there would be "lots of jaw and no grub!" When asked what they would like to become, they almost universally shouted "sailors," and manly sailors they have become; for above 1,200 have been trained in the Chichester, placed at the disposal of the Committee by the Government, of whom 1,000 are engaged in the Royal Navy or Merchant Service.

Nor are they left without supervision when their training is over. In addition to being encouraged to write to their benefactors, a shipping agent is especially employed by the Institution to look after the boys when they leave the Chichester, to fit them out, provide them with ships, and to follow them for three voyages, or until they are enabled to procure ships for themselves. Many of these boys have in this manner, by a little judicious outlay, been rescued from relapsing into habits of idleness, or of giving up the sea in disgust. No wonder, then, that the very name "a Chichester boy" carries with it an assurance, not only of good seamanship, but of general good conduct. More than one has saved human life, and several hold the certificate or wear the medal given for good conduct in Her Majesty's service. The Chichester cannot accommodate more than 300 boys, but about 200 more street boys were candidates for this branch of labour.

In order to accommodate an overplus of applicants the Admiralty kindly placed the Arethusa at the disposal of the Committee. On the 3rd August, ult., the inauguration of this ship took place off Greenhithe. The Earl of Shaftesbury presided, and amongst those present were the Baroness Burdett-Coutts, the Earl of Harrowby, Sir R. W. Carden, Colonel Henderson, and the Hon. H. Ryder.

The Arethusa, though somewhat larger than the Chichester, close to which she is anchored, may be considered as an adjunct to the latter, for it was to supply the want which the Chichester was inadequate to meet that the idea of a sister vessel was suggested. As soon as this want was signified to the Baroness Burdett-Coutts, she at once proposed to give £5,000 for the fitting out and establishing a second ship for the training of boys for a seafaring life, provided the Committee undertook the responsibility of maintaining the boys when admitted on board, which they did. The Admiralty, having been applied to for the loan of a second vessel, appropriated the Arethusa,

which was at once fitted up for the reception of two hundred boys. Captain Thurburn, R.N., is in command of both vessels.

The visitors were received with the usual demonstrations on such occasions. The two ships were rainbowed with flags, the boys of the Chichester manned the yards, their band playing welcome music, and gave such cheers as sailors alone can give. The Arethusa was built in 1847, and formed one of the Flying Squadron under Admiral Sir Charles Napier. It served in the Crimea, and after being converted into a steam-vessel in 1862, was ultimately appropriated by the Board of Admiralty to its present charitable purpose. The ceremony of inauguration was at once commenced by the singing of hymns, and prayers, and benediction, after which the visitors partook of a luncheon.

A meeting was then held on the upper deck, at which the Earl of Shaftesbury presided. After alluding to the origin of these refuges for poor boys, he said that the occasion of their present meeting was the noble gift of the Baroness Burdett-Coutts. She was not content to leave behind her magnificent bequests, but she did in her lifetime all the good she could. He called upon the rich to imitate her example, and to do now what they did sometimes by their wills—to apply their means for the benefit of existing distress and misfortune. They left their wealth because they could not carry it with them; but how much better would it not be for them to see with their own eyes the good which that wealth could produce! What good, for example, would not some rich man do by giving that society £100,000. Addressing the boys, he said that they knew the benefits they had received, and he was sure they would give three hearty cheers for the Baroness Burdett-Coutts. A response was given in three hearty cheers by the boys, which attested not only their gratitude but their strength of lungs.

It is but just to say that the Chichester and Arethusa are not the only training vessels on the Thames. For there is the Cornwall reformatory ship; the Goliath for pauper boys; and the Warspite for training a better class of boys. All are doing a good social work, more especially in raising up a class of sailors who will, by their manly Christian conduct, serve to remove the stigma that England is the most swearing and drunken nation on the face of the earth.

STRAIGHT TO JESUS: A DEATH-BED SKETCH.

On May 23rd last, the evening before Whit Sunday, the following conversation took place between a mother in Westminster and her

dying child, a boy of seven years old. He was a scholar in Queen Square Ragged School during the week, and attended New Tothill Street Ragged School on Sundays.

"Billy, you're going to Jesus."

"Yes, mother, safe in the arms of Jesus, safe on his gentle breast."

"You're going in the pit-hole, Billy."

"No, not in the pit-hole, mother, up in heaven, to Jesus."

The mother continued. "You remember little Janie J——. She is gone in the pit-hole first, and then gone to heaven."

Little Billy answered: "Not me, mother, in the pit-hole; *I'm* going to heaven, *straight to Jesus.*"

This dear little fellow was at school on the Wednesday, and obtained sick leave on the Thursday, being much indisposed, but his parents never dreamed of danger. On the Saturday, becoming suddenly worse whilst at play, his malady was discovered to be diphtheria, and they were told he would probably not be alive in twenty-four hours.

He was a member of the Band of Hope, and with difficulty was persuaded to take the port wine ordered by the doctor—his constant desire was for water. He did, however, take all the remedies prescribed, but they were unavailing, and at six o'clock on Whit Sunday morning his trusting spirit went "straight to Jesus."

His teachers say he was a good little intelligent boy. His mother says he was particularly fond of the popular hymn he had lately learnt at school and in the Band of Hope, "Safe in the arms of Jesus," and used to be often, when in health, saying it and the texts he had learnt.

About two hours before he died he repeated a little prayer he must have heard at the Sunday Evening Service: "Lamb of God, wash me, wash me white as snow!"

Ragged School teachers are hearing much of the "Standards" at the present time, and are anxious their little pupils should come up to the prescribed standard for their age in reading, writing, and arithmetic. Let them remember there is another standard to aim at, another inspection to which to look forward, and when they see one so young as little Billy attain such a high standard of faith, let them not be discouraged, but feel assured that "in due season they shall reap, if they faint not." Let them work their children up, not only in reading, writing, and arithmetic, but in that knowledge which can give confidence, even to a young child, in leaving all it loves below—the knowledge of Jesus, the Good Shepherd, the Saviour, the Almighty, forgiving, and ever-loving One.

The following lines are based on Billy's death-bed words :

" Straight to Jesus I will go,
With my load of sin and woe;
Straight to Jesus I will fly,
When my body has to die.
Straight to Jesus in the skies,
Will my body one day rise;
Ever with Him shall I be,
All throughout eternity."

B.

WORK FOR TIME-KILLERS.

AWFUL confession! The loss of every moment is a wound inflicted upon your immortal soul—the source of fresh torment in the future. Lo, what are these ghastly spectres that flit all around you? Their blazing eyes are strained in vengeful fire, as if to clutch you! Behold, they will crowd round your couch and hold hideous revelry over your death-throes. They will pursue you to the dungeons of despair, and scream their horrid imprecations into your ear. See before you the moments, the hours, the days, that fell victims to your murderous hand upon earth. Eternity is the sworn friend of time. Cherish time, and eternity will cherish you. Spurn the one, and the other will avenge the cruel wrong.

Awake, O sleeper! and see the restless activity around you. The earth beneath your feet labours, and brings forth its multiform progeny. The chatting bird whispers "Shame, shame," into your ear, as it darts with unerring aim after its prey. The winged messengers of heaven, on their secret errands, would jostle and buffet you into life as they sped swiftly by. The glittering hosts above in their ceaseless rapid flights, look down in silent amazement at God's fairest creatures standing idle, and wonder why their Maker gave them birth. Look at yourself, the anomaly of the universe, and let manly shame incite the dormant energies of your nature.

Up and be doing! The shades of night come on apace! the day is near spent! already the waves of the approaching darkness float over the earth. Crowd, push, strive, or the day is lost for ever.

What is *your* work? Look around you. See that poor lad, on whom the eye of the thief-trainer—another Fagin of Field Lane—is ardently fixed, and will you do nothing to shield him from the allurements of that serpent in human form? See that girl, worse than orphan, whose parents drown conscience in gin; and will you not save her from a life of sin and shame? See, too, that Ragged School

closed on Sunday evenings on hundreds who ask to be taught the gospel in vain, because the staff is already far too small to admit more, and will you not offer your services at once, and so cease to kill time?

"What meanest thou, O Time-killer? arise, call on thy God." Time-killers, now in the bosom of hell, would crowd a lifetime of earnestness into a single moment of grace. Away, then, with thy lethargy, and "whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor wisdom, nor knowledge in the grave whither thou goest."

Hints for Teachers.

RAGGED SCHOOL TEACHERS' CALL.

AN ADDRESS PREPARED FOR A TEACHERS' CONFERENCE.

I SHALL endeavour in a few words to start our conversation in something like the direction which I think it ought to take on an occasion like the present. And in doing so, I would take as a guide to our meditations one of the Master's words to his disciples shortly before he left them—"*I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain*" (John xv. 16). I think it neither irreverence nor presumption to use these words as applied to ourselves, or to any faithful labourer in the Lord's vineyard. They were primarily addressed to the disciples, who had to begin the glorious work of propagating the gospel, but they are equally applicable to those who in after ages should be called to take up the torch of truth, and to hold it up in this dark world.

Like all His other words, it is full of grace and truth, of "sweetness and light."

1. *All faithful labourers are chosen.* It was not accident that brought any of us here. The circumstances which led to our connection with Ragged Schools may have looked very accidental, and to have arisen most naturally, but there are no accidents with God. He has a purpose in everything, and if we have been true-hearted in our efforts to do good here, we were chosen to do it; distinctly selected for the work. Is it unduly exalting ourselves to think that Christ saw anything in us which led to his choice? I do not think so. There is a dangerous humility as well as a dangerous pride. If Christ has chosen us, the sooner we know it and feel it the better. It will help to make us hopeful and humble; it will cheer us when the way is dark. It will not make us proud, but it will nourish within us something like a proper sense of dignity. It implies the possession of no great abilities, but it implies that, whether we have five talents or one, Christ is willing to take them or it, and to give us work to do for him, so that we, whether high or humble,

may be fellow-workers with him. *I have chosen you.*

2. They are also *ordained.* We do not read that on this occasion there was any formal act of consecration of the disciples, though afterwards there was what may be called such. But they were ordained there and then, or previously. I have ordained you. Not only chosen, but *ordained.* Knowing the work that needs to be done, and recognising the special fitness which is in you, latent now, perhaps, but to be developed by-and-by, by experience and by communion with Me, I *ordain* you. I send you forth, I take the responsibility of your mission. I will entrust great interests to your care, but I will be with you alway. I will not send you a warfaring on your own charges, I will furnish you and equip you for the task. I have ordained you, that ye should go and bring forth fruit.

3. *As a result of this ordination there will be success.* They are not to go forward to labour only. They are to bring forth fruit. There will be sowing time and reaping time, summer days and wintry days, but the result of all will be *fruit.* What a beautiful thing is fruit! Hanging in rich clusters from the vine, or hidden beneath the foliage of any other tree, or waving in the cornfield, how pleasant, how suggestive the sight of fruit! What a result from manifold processes; what a product of many ministries; what an object of solicitude and anxiety; what a sermon on God's care; what a tale of preservation from frost, from wind, from sun, from shower. But if this be true of the commonest fruit, how much truer of the fruit that Christ ordained his disciples to go and bring forth in the world. Do you imagine that he can ever be indifferent to the results which come from Christian effort? Was he not the great Sower himself, and is not his gospel called "the incorruptible seed of the word"? He knows exactly its adaptation to human needs; that it is not only fitted to heal, and to restore mankind from their ruined condition, but that it is the only way by which they can be restored. Can you imagine that his providence over the seed sown will be less vigilant, or that his control over all the influences which affect its development in human hearts will be less absolute, than these both are in the natural world in the production of common fruit? No, this cannot be. No word of his that falls from loving human lips into sinful hearts can ever be lost. It is a living germ, and must produce fruit of some kind, and to some extent. The seed may lie hidden for a long while in the earth, and the prospect of fruit may often appear distant and doubtful. But the fruit is still growing through all these depressing days. It has not, and cannot, lose its vitality. "Be patient, therefore, my brethren. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient," and "ye shall reap if ye faint not." "I have ordained you that ye should go and *bring forth fruit.*" There is no fear, then, that the labour of any of us here will be lost. The Ragged School teacher labouring hopelessly almost to get the truth into the young mind, the lady reading to ignorant women at a Mothers' Meeting, or others of us who try in any other way to sow the good seed, our labour

shall not be lost, it will result in *fruit*, in harvest, in garnering.

4. *The fruit shall remain.* The permanency of Christian fruit, or the results of Christian labour, is a pleasant thought. We have here Christ's word for it that fruit of this kind remains. Just as the fruits of the earth are stored away for future use, and out of sight, but still remain, so this best of all fruit *remains*. The children or the older people into whose minds we have instilled it may go away to other places, and we may never hear more of them or the fruit, but the fruit *remaineth*. If we have been true-hearted in our work, the words of earnestness and sincerity which we have spoken will often come back to those who heard them, reminding them of Christ, of duty, of privilege, of sin, of righteousness, of coming judgment. Your fruit shall *remain*. And not only in this world, but in the world to come, your humble labours may continue to be associated with the immortal happiness of those who have been the objects of your care and solicitude here. Your fruit shall *remain*.

It will do us good now, and at all times, to cherish tender memories of Him who is the author of this gracious word which we have been considering. *I* have chosen and ordained you. *I*, who came so far and did so much to merit your confidence and affection. *I*, who left all to sow the good seed of eternal truth. *I*, who submitted to poverty and reproach, to persecution and death, to plant the knowledge of the gospel in the human heart. *I* have chosen you. *I* know from far deeper experience than you can ever have what the work is; and with all my infinite knowledge of this, I chose you, common, ordinary men, to do it, as the fittest instruments I could select. I know all about you, your defects, your weaknesses, your ignorance, and yet I chose you. It is not needful that you have a college training, or that you should be able to cope with the learned of this world. I will prepare you for the fight; I will change your hearts. I will put the love of God into them, and that shall enable you to tell the tale of the same love to others. *I* have chosen and ordained *you*. We shall not be disappointed in each other if you are faithful. I chose and ordained you from absolute knowledge of you and the work, and all that is needed to enable you to bring forth permanent fruit, is consecration full and absolute of yourselves to my service. "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

R. R. GLOVER.

WITH AND WITHOUT UNCTION.

THE secret of the success or failure of Ragged School teachers may be detected by one question, Have they "unction"? or, in other words Is the Spirit of God with and in them? Or do they teach the mere letter without that Spirit who can alone give *life* to our teachings?

What we mean by unction may be thus illustrated:—

1. *Without.*—A minister who married the widow of a deceased preacher, soon noticed that his wife became dejected under his sermons. Anxious to learn the cause of this depression, he was answered with much trembling, "Your preaching would starve all the Christians in the world!"

"Starve all the Christians in the

world. Why, do I not speak the truth?"

"Yes," replied the wife; "and so you would, were you to stand in the desk all day and say my name is Mary. But there is something beside the letter in the proclamation of the gospel. What you want is unction."

2. *With.*—There is such a thing as close communion with God. We may be filled with the Holy Ghost. When this is the case we are powerful, not in ourselves, but in him. In proportion as we are filled with the Spirit we shall be useful. There are persons who manifest in their lives the power that is in them, impelling them to work for their Master; their eyes beam with this Divine love within; their faces shine with it; their tongues are eloquent with it; their tears flow in it. Their whole walk and life show forth the praises of Jesus.

We may all have this unction. It can be found by prayer, sitting at the feet of Jesus, and learning of him.

Ever remember that Isaiah did not teach before his tongue had been touched by the altar-fire. So if you would teach with power seek for a deeper baptism of that Holy Spirit who alone can bid the dead soul to live.

Children's Page.

RAGGED SCHOLAR'S PRAYER, AND WHAT CAME OF IT.

SOME time ago the children of a Roman Catholic widow made their way to a Ragged School.

They were very happy there, and were learning nicely; but one day it came to the ears of the priest. He visited the mother, and insisted she should go at once and take them both away. She went, and dragged the elder girl away. She returned for Julia, but the little thing cried so much that the mother left her, saying to herself, "She is too young to learn."

But little Julia Murphy was not too young. Very early she became one of Jesus' own dear lambs, and at eleven years of age she became an inmate of an hospital. Julia's great anxiety, when on her dying bed, was for her mother. She used to pray earnestly for her, that "she might receive the Holy Spirit and trust in Christ." But no impression seemed to be made, and the child died without receiving an answer to her prayers.

Shortly after, the mother went to take charge of a large empty house. She had nothing to do, and her thoughts dwelt much on Julia, and her happiness in the prospect of death. She contrasted this happiness with her own miserable feelings. One day she came to the Ragged School to beg a hymn-book like Julia's; we gave her one, adding a large-print Bible. These she took and studied in her loneliness, and Julia's prayer was answered. The mother found Jesus as her Saviour, and she began to serve him with heart and life. Her temper was subdued, and she grew in grace. She learned to be careful for nothing, but to bring her every need in prayer to her Heavenly Father.

She became the subject of a very painful disease, but her patience was wonderful. She bore her pain as the chastening of her Heavenly Father, and looked upon it as a proof of his love.

As long as she could she strove to maintain herself by her needle-work, or by taking care of empty houses. She was never left to want. Those who cared for Julia on her dying bed, gladly cared for the mother, who had been given to the child's prayers.

For the last few weeks of her life she was an inmate of a hospital. She often looked round with sorrow and compassion, and remembering the time of her own darkness, "I was like them once," said she, "but I was snatched from destruction, and washed in Jesus' blood." She suffered very much; but whenever she spoke of her suffering she burst out in praise. "What is it to the joy before me! Oh, I cannot fathom the love of God! I shall see Jesus! I shall see Julia! Oh! I'm going home to be with Jesus!"

Mrs. Murphy had a sister still in the darkness of Romanism. She was very unhappy to see her die without the priest. On her knees she besought her to receive his visits. "You are dying," she said; "*do* let me bring the priest; *do*, it will take a load off your heart!" "I can't hinder you bringing the priest," she answered, "but as loud as I can speak, I'll tell him I have the High Priest of heaven, I need no other."

When asked one day if she had any message to one who had shown her kindness, she said, "Tell her I am at the gates of heaven ready to enter it when it pleases the Lord to take me, through the merits of my blessed Redeemer."

To another kind friend her message was, "Tell Mrs. Douglas that from my heart I thank her; but what are *my* poor thanks? The Lord whom she loves will be her portion. I will be watching for her—one of the many to welcome her at the gate. Tell her I leave only one ungranted wish—to be buried close to my darling child. I am sure she will get this done for me."

Not long afterwards the call came, and her glad steps hastened into the presence of Him who "had loved her and washed her in his blood." E.

THE SUNDAY CROSSING-SWEEPER.

On a cold wet Sunday morning a gentleman was hurrying off to public worship, when his attention was drawn to a sweet-featured girl apparently about the age of twelve. She was busily engaged sweeping a wet crossing opposite a chapel where a popular minister preached. From the way she handled her broom, and the absence of begging, it was clear that her occupation was a new one.

The appearance of the child was altogether most striking. She had a pretty, innocent, pale, fair face, with light hair hanging down her back. An old round hat was on the head, and the garments which covered her body had evidently seen better days. The sight was most painful. As the gentleman stood watching the girl, unnoticed by her, he could not but grieve to see such a child engaged in such a calling on the Lord's day.

The first thought of the heart was to put his hand in his pocket and to reward the little crossing-sweeper for making a clean pathway over the road. Some had done this before, others did it afterwards, and so had satisfied their consciences before entering the house of God to unite in prayer and praise. No money, however, was given by the gentleman; but he stopped and spoke to the girl, and asked her name, address, and other particulars.

In a few days inquiries were made in a small out-of-the-way court not far from St. Pancras Church, where the so-called home of the child was found. It was a sad sight—father, mother, and four children all huddled together in a small room. The father was a common labourer out of work and compelled to go to the stoneyard at the union to break stones for a few pence a day, and the mother was very ill in bed. The mother acknowledged that it was against her inclination that the girl went out that Sunday morning; but she had begged to do so, as there was no bread in the house or money to get any. The shilling or two thus obtained was the means of preventing their starving that day.

But what is far more important, that act was the means of calling attention to the child, whereby she was rescued from the life she had just begun. Admitted into the Refuge attached to the Ragged School in Broad Street, St. Giles's, she will be properly trained, and bids fair to become an honour to her sex and a useful member of society, instead of—alas! who can tell what?

Correspondence.

CHILDREN'S CHURCHES: Outside and Inside.

To the Editor of the Ragged School Union Magazine.

Dear Sir,—I am glad to find from the annual reports of the School Agents of the Ragged School Union that 41 schools hold Children's Services, and that they are regularly attended by 2,751 scholars. It is gratifying to find that so recent a movement as that of the Children's Church has already attained such large proportions, with every sign of that growth, which is the sign of life. They should not, however, be permitted to supersede the ordinary Sunday School, but be simply regarded as a supplementary means of leading our scholars to decide for Christ at once.

Some schools have not established such services for children through fear that their staff does not include that special gift which is the alpha and omega of the Children's Church. Now though home preachers are preferable, yet if any Ragged School is too feeble in speaking power to make such a service attractive, then I would suggest that application should be made for help to the promoters of

the "Children's Special Service Mission," some of whose most active members are earnest Ragged School teachers.

I would also make another suggestion, as I doubt not that its adoption would induce many outsiders to attend our Children's Churches. In July last I attended and aided at two Children's Services held on week-nights at Worthing. Both were well attended; earnestness was impressed on most faces; but, best of all, many have not only been won for Christ, but been admitted into church fellowship. Before the regular service in the schoolroom, the Revs. T. Davis and G. Savage—of different communions, but true yoke-fellows in this spiritual work—held a brief service on the beach, the singing of Philip Philip's tender hymns forming no slight attraction. They then invited the lambs of the flock to follow them to the appointed schoolroom, where the seriously impressed children already assembled held a singing service unaided—not the least interesting part of the programme. A large number of children followed these true ministers of Christ, who had not forgotten that they were commissioned to "feed the lambs" as well as the "sheep." The regular Children's Service then commenced. To the last, the interest was marked—several, indeed, staying for private conversation on soul-matters.

Now no sight is more painful than the "outsiders" of London. No one can visit the "Little Hell" of Lisson Grove, or the "Devil's Acre" of Westminster on the Lord's day without seeing shoals of children whom Sunday Schools have failed to attract. Last Sunday afternoon, for example, I noticed more children playing in Old Pye Street, Duck Lane, etc., than were found in all the Ragged Schools of the district. What were they doing? The senior boys were smoking and gambling; the elder girls were quarrelling and chasing each other; whilst many younger children were amusing themselves by making dirt pies in the noisome gutters.

These and similar facts led a Ragged School teacher once to propose to hold Sunday Schools in our lanes and alleys on the Lord's day, at least during the summer months. Doubtless such a school, managed by those who do not imagine that "common sense" is alien from the gospel, would prove a success. But it seems to me that the more excellent way would be to hold the first part of a Children's Service outside, and then invite them inside to hear the conclusion of the service. Such outside service should include more hymn-singing than speaking; for the mere singing of such a popular hymn as "Safe in the arms of Jesus" would arouse feeling even in those "roughs" who cry shame on our boasted civilisation.

Surely, success at Worthing, with its rough sailors and its rougher boys and girls, argues success in London. At least, by this plan we

should comply with the precept and example of the Master, "Go out quickly into the *streets* and *lanes* of the city," and invite them to the supper of the Lamb. Yours, etc.,

August 15. Q IN THE CORNER.

NIGHT SCHOOLS—CLASSIFICATION AND REWARDS.

DEAR SIR,—Can you make any suggestion as to the best method of classifying the children at school. I mean placing them in classes according to their abilities?

Again, can you propose any good scheme for a system of awards for progress in studies and good attendance? or,

Can you direct me to any good Night School connected with the Union where I may see the children classified, and glean information as to the manner in which the managers of the schools get a result of the progress made by the children individually?—Dear Sir, yours faithfully, J. A. WADE.

Price Street Ragged School, August 8th.

[The questions contained in this letter are so important that we shall be glad to receive any replies from experienced teachers. Our night work is becoming of even greater importance than heretofore, and very much depends upon wise classification and discipline whether our coming winter campaign shall become more conspicuous for its failure than for its success.—ED.]

Ragged School Union.

AT the monthly meeting of the Managing Committee the receipts for July were reported to have been £244 14s. 11d., and the payments £582 19s 1d.

Quarterly grants amounting to £64 7s. 6d. were ordered to be paid to fifteen Schools. Repayments of £74 6s. 10d. to fifteen Institutions named by the donors were also voted.

The annual grant of Spicer Street School was increased from £15 to £36.

A special grant of £25 was voted to Homerton School towards the cost of enlarging, building, and fitting up classroom.

A grant of £3 was voted to Cudworth Street School towards expenses.

A grant of £15 towards school fittings of Perkins' Rents was ordered to be paid.

Notices of Books.

Ned's Search. Hilda; or, the Golden Age. London: Religious Tract Society.

It is always a pleasure to read the tales of this Society. Free from "sensationalism," which is *the* literary vice of the age, they always inculcate some useful lessons which the most obtuse can perceive.

"Ned's Search" gives the life of a Ragged Scholar who, rescued from the streets, becomes another gem in the Redeemer's diadem. The incidents, although somewhat romantic, are true to the life.

"Hilda" supplies a vivid picture of Rome as it was during the captivity of the great apostle of the Gentiles.

Both tales would form an attraction to Ragged School Libraries.

Territorial Visitors' Manual. By Rev. W. TASKER. Edinburgh: Johnston and Co.

As the principal worker in Dr. Chalmers' great plan of "excavating the heathen" this treatise is invaluable. The best modes of house-to-house visitation are detailed, and based as they are on thirty years' experience at West Port, Edinburgh, they are very suggestive to those who are called to that needful branch of Christian labour. Many striking incidents, met with either in street or den, not only give life to this little treatise, but show that the hearts of the vilest are not gospel-proof.

Companion to the Pilgrim's Progress. By Rev. S. BURN. London: Hodder and Stoughton.

Unlike many commentaries on the vision of the great dreamer, these lectures are not based on the assumption that the readers are semi-dunces, and so require explanations of passages level to a ragged child. It is free, too, from that "goody-goodiness" which weeds out all the poetry from that glorious book as if it were a sin to culture the imagination. It also tersely shows how great was the spiritual insight of John Bunyan—the feature, in fact, which makes the "Pilgrim's Progress" a book for all, whatever their rank, who are really anxious to reach the city of the Shining Ones.

Homes, Homely and Happy. London: Religious Tract Society.

This work is most suitable for that reading which forms so prominent a feature in our Mothers' Meetings. In words as homely as the title, it shows, both by precept and example, that for the poorest homes to become happy the inmates need only imitate the example of Martha of Bethany, and invite Jesus to become a guest.

Facts and Scraps.

BELL STREET, LISSON GROVE.—Recently the teachers of this Ragged School presented a valuable book to a boy as a reward for the courage he displayed in rescuing a child from drowning. This is the third life he has so saved.

ERNEST STREET, NOTTING HILL.

—A Children's Service has just been opened on Sunday evening. Bills, with suitable texts, inviting children to attend, were widely circulated in the district, and led to a large attendance.

LAMB AND FLAG, CLERKENWELL.—The late Sir William Henry Bodkin has bequeathed £50 to the Lamb and Flag Ragged School, Clerkenwell. He also directs his executors to pay for a term of three years the sums for which he was, at the time of his decease, a contributor to any charitable institution. For many years the deceased judge invited the scholars of this school to spend a day with him at his seat at Highgate; and in many other ways he and his family showed deep interest in its welfare.

MARIGOLD PLACE, BERMONDSEY.—The Bermondsey Auxiliary to the Sunday School Union lately held a Sunday School Industrial Exhibition. The scholars of this Day School furnished a stall, which was deservedly admired. Ten of the youthful exhibitors received prizes for specimens of needlework and rug-making.

PERKINS' RENTS, WESTMINSTER.—A Cookery Class, consisting of sixteen elder girls, has been recently opened under the direction of the mistress. A specimen of their progress was seen and tasted at the annual meeting in the shape of a plum-pudding.

DEANSGATE RAGGED SCHOOL, MANCHESTER.—The friends of this institution have just built a large Ragged School in this notorious spot, at a cost of £3,000. Mr. Alfred Alsop, the hon. secretary, thus writes:—"Its purposes are also for Mothers' Meetings, Children's Services, for Tract and general evangelical work. We have held 500 open-air services, 8 midnight meetings; 4,500 meetings in connection with the work have been held; 200,000 tracts have been distributed; 2,000 visits have been made; 3,000 have signed the pledge; 200 have professed to receive a change of heart. Many were once notorious thieves, drunkards, and fallen girls. 6,000 dinners and 1,000 teas have been given to starving children; 40 situations have been obtained for needy cases; 2,000 pairs of clogs have been distributed to bare-footed arabs; and many cast-off garments have been given away to the poor."

TOWER HAMLETS MISSION.—The Central Hall of this Mission is in Carlton Square, Mile End. It is capable of holding upwards of 500 people, in which the gospel is preached every week, and is filled every Sunday evening. Since the erection of this building in November, 1872, over 200 have been brought to a knowledge of the truth as it is in Christ Jesus. The Boys' Mission Hall is a building exclusively devoted to evangelistic work among the rough lads of the neighbourhood, in which are assembled over 200 boys every week, many of whom are now consistent Christians working among their companions. The Girls' Mission is carried on by teachers from the Central Hall in a small chapel lately occupied by the Unitarians, but now filled every week with young girls listening to the story of the Cross.

CHARITY ORGANIZATION SOCIETY.—During the past year 14,891 cases have been investigated, of which a little under 5,000 have been dismissed as either unworthy or not fit for relief, upwards of 4,000 have been put in

the way of relief by being referred to other agencies to relieve, and close upon 6,000 have been assisted by the Society itself. Of the dismissed cases, 1,108 have been dismissed as not requiring relief, 941 have been dismissed as not deserving, and 252 as giving false addresses.

INSTRUCTIONS ON INFANTS' FOOD.—Infant mortality has assumed proportions which are truly appalling. Much of this mortality is due to ignorance, the *Medical Times and Gazette* says, with respect to the feeding of infants. Poor mothers are ignorant of the nutritive qualities of various articles of diet. With the view of remedying this serious evil, the Vestry of St. James's, Westminster, on the recommendation of the Sanitary Committee, has agreed that some plain rules, drawn up by Dr. Lankester, the medical officer of health, on the management and feeding of infants, should be printed and distributed amongst the poorer districts of the parish. The vestries of other parishes may follow the example set to them by that of St. James's with advantage to the poor of their respective districts.

A "PARENTS' PRAYER UNION" has been formed for the purpose of arranging for Parents' Prayer Meetings, the delivery of sermons and addresses to parents, and the issue of books and tracts on parental duties. Mr. J. Groom, of 31, Heath Street, Hampstead, is acting as hon. secretary.

WEST HAM PARK.—Till recently the only park in the East End was the Victoria. But recently another has been added at West Ham, Stratford. It consists of 40 acres, and was purchased of Mr. John Gurney for £25,000—that philanthropist and the Corporation of London giving each £10,000 towards the cost. It will be kept up at the cost of the City.

Notices of Meetings.

MARIGOLD PLACE, BERMONDSEY.

At the 14th annual meeting of this Ragged School D. Matheson, Esq., presided. The Rev. T. Farren, G. H. Stanton, and Messrs. Curtis, Bartholomew, Hamblin, and Martin, addressed the meeting.

The report read by Mr. Farmer stated:—The Day School is full, with an average attendance of 145; and the Sunday Evening School has been crowded throughout the winter, with an average attendance of 230. The Saturday evening Penny Bank has been very successful, the average attendance of depositors weekly being 126, and the amount deposited during the year £295. During the winter the practice of giving dinners once and twice a week in the Day School was continued with much benefit to the many ill-fed scholars; 2,970 dinners were given. The supply of clothing which the liberality of Christian friends once made abundant has greatly diminished, and in consequence of this many of the children whom we should like to help have become very ragged. The children have themselves paid for clothing during the year £1 12s. 2d. The first Old Scholars' Meeting was held on the 11th December, when 120 were present, and many gave

pleasing testimony of their gratitude for the kindness they had experienced in the school. The Mothers' Meetings have been held twice a week until lately, when it has been thought well to incorporate the two together under Miss Barclay's superintendence, and efforts were made to induce all the women to attend on Wednesday afternoon. The aggregate weekly attendance has been 58, and the amounts paid in by the mothers for clothing £18 18s. 8d. At the recent annual meeting of the Ragged School Union nine scholars received prizes for keeping their situations. The Coal Club, into which the mothers paid £12 12s., the Loan Blanket Society, lending out forty-four blankets, and the Maternity Society, have each carried on their useful labours, and the help afforded has proved very useful to many poor families.

PERKINS' RENTS, WESTMINSTER.

The Earl of Shaftesbury, in accordance with his well-observed custom, presided over the annual meeting, and amongst the ladies and gentlemen present were Mr. and Mrs. Barker Harrison; the Venerable Archdeacon Philpott; the Rev. Dr. Paterson; Mr. J. G. Gent; Mr. J. Burnham, the treasurer, &c, &c. There was a goodly gathering also of the parents of the children, while in the gallery of the building were the children themselves, the front row being composed of the little ones who constitute the cookery-class recently established by Mrs. Barker Harrison, and which, with the training these children receive in this particular branch of domestic economy, promises to be a most valuable corollary to the work which she has so long carried on. The proceedings having commenced with a hymn and prayer, the "School of Cookery," through one of its very small members, who advanced to the noble chairman, read an appropriate address, and presented him with a specimen of their culinary art in the shape of a plain pudding enclosed in a pretty fancy basket, which his lordship received with his well-known kindness, especially when little children happen to be the donors, and which he promised should be served up at his table. Another pudding of similar quality was handed round to the visitors.

Next followed the presentation of money prizes and certificates of merit to fifteen young persons, formerly scholars, who have kept their situations with satisfaction to their employers, each of whom received a kindly word of encouragement from the noble President. Amongst these was a deaf and dumb lad who has been apprenticed to bookbinding, and is described by his employers as "a very good, honest, and obliging boy." Another has been sixteen years in the same employment, and has borne an unexceptionally good character during that time. Another is an inspector of shoeblacks (red), and has received his well-earned rewards at these annual meetings for nine years in succession. The girls, too, who had been in service for various terms, from three years downwards, came with excellent testimonials, and were proportionately rewarded. Reference was then made to the Sunday Day and Night Schools, Mothers' Meetings, &c., all of a most encouraging character.

RAGGED SCHOOL UNION

ESTABLISHED FOR THE SUPPORT OF

FREE SCHOOLS FOR THE DESTITUTE POOR.

OFFICE—1, EXETER HALL.

PRESIDENT.—THE RIGHT HON. THE EARL OF SHAFTESBURY, K.G.

TREASURER.—R. C. L. BEVAN, Esq., Lombard Street.

HON. SOLICITOR.—E. JENNINGS, Esq.

SECRETARY.—MR. JOSEPH G. GENT, 1, Exeter Hall, W.C.

COLLECTOR.—MR. WILLIAM BLAKE, 1, Exeter Hall.

BANKERS.—MESSRS. BARCLAY, BEVAN, & CO., 54, Lombard Street.

The following sums have been received in aid of the Ragged School Union from the 20th of July, 1874, to the 19th of August, 1874, inclusive :—

General Fund.

	£	s.	d.		£	s.	d.
Alexander, Miss	0	10	0	J. P.	2		
Allen, Rev. E. B.	0	10	6	Moore, Lady	1		
Barry, Col. Charles	1	1	0	N. H., per Miss E. Dalton	2	2	0
Barry, Miss Eliza	1	1	0	Reade, Mrs.	0	10	0
Brunel, Mrs.	2	0	0	Say, Miss E. M., per (from Friends for the purchase of material for clothing)	6	13	0
Branken, W., Esq.	0	10	0				
Burton, D., Esq.	1	1	0	Riddell, Miss J.	2	0	0
Clifford, Admiral Sir A.	1	1	0	Say, Major H. H.	1	1	0
Cockerill, Miss S.	0	15	0	Saunders, Miss S.	1	0	0
Cure, Capel, Esq.	5	0	0	Skerritt, Miss	1	1	0
Clarke, Herbert, Esq.	5	0	0	Smith, Miss	1	1	0
E. B. (from a dinner table)	0	1	0	Treacher, Henry, Esq.	2	2	0
Foveaux, Miss	5	0	0	Webb, Mrs.	2	0	0
Home, W., Esq., M.D.	1	1	0				

Special Fund.

Bell Alley Excursion Fund.

Edward F. Gedge, Esq., per collection at St. Matthew's, Redhill	2	12	6

Chichester.

Rev. E. B. Allen	0	10	

Female Preventive and Reformatory.

Mrs. Briggs	1	0	0

Special Excursion Fund.

J. W. A.	12	0	0

Wandsworth Friendless Boys' Home.

F. Lushington, Esq., Thames Police Court Poor Box Fund	10	10	0

Weary Workers.

	£	s.	d.		£	s.	d.
H. C. Ellis, Esq.	1	0	0	John Toller, Esq.	0	10	0
Miss Foveaux	1	0	0				

Excursion Fund.

	£	s.	d.		£	s.	d.
W. Branken, Esq.	0	3	6	Major H. H. Say	1		
John Knowles, Esq.	5	5	0	Miss S. Saunders	0	10	
Mrs. Reade	0	10	0				

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The above arrangement applies only to personal consultations. Letters of advice as usual. Address—COOMBE LODGE, PECKHAM; and Medicine and Instructions will be forwarded without delay.

New Patients should send full statements of their cases (see page 32 of Mr. Congreve's treatise), and Patients who have written before should always name the date of their last letter.

REMARKALBE CASE of A LADY at SOUTHEND.

The following letter from the patient's husband will best relate the benefits she received—(the name of the lady is Mrs. SAML. HAWTREE, of SOUTHEND, ESSEX) :—

"Six years ago my wife complained of failing health. Her lungs were much affected. During the first four years of her illness she was attended at different times by four physicians, but became much weaker. *The muscles of the arms wasted nearly all away. Her breathing became so difficult, especially at night, that persons in the street could hear her, and no sleep could be got in the house.*

"At the end of the four years, when at her worst, the physician told me '*her lungs were like a honeycomb,*' and that she was '*past human aid.*' She was sinking, and so weak I could not think of bringing her to you, I therefore procured your medicine through the chemist at Rochford. She took it at bed-time, and *for the first time in twelve months I was not once disturbed with the distressing sounds.* She persevered for six months, and was so altered in appearance and health that *those only who had known her, before and after, could believe the extraordinary change she had undergone.* Winter brought on some symptoms of the old complaint, but the Balsam has again removed it. By the blessing of God *it has raised her from the very verge of the grave.*

"I may add that before taking your medicine the expectoration was very bad, and in the first month she brought up large quantities of the most corrupt matter, but after this it ceased; also before taking it she was unable to get out at all, but *but now she can walk and ride well for miles in the open air—even in winter.*

"You are at liberty to make any use of this letter.

"I am, dear sir, yours faithfully, SAML. HAWTREE."

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